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THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN AMERICA, AND THE STUDY OF OCCULT SCIENCE, PHILOSOPHY, AND ARYAN LITERATURE.

VOL. III.—1888-'9.

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AUM

If any one worshiping with faith desire to reverence any personage, I make that faith of his constant. Gifted with such faith, he seeks the propitiation of that personage, and from him receives the pleasant object of his desires, which in reality were directed by me alone. But the reward of these little-minded men is finite. They who sacrifice to the gods go to the gods. They who worship me come to me.—*Bhagavad-Gita, ch. 7.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

THIS MAGAZINE begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. That object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. The Path, however, while devoted to that Cause, is not an official organ ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!

The Tide of Life.

(Annotated by H. P. Blavatsky.)

"Our souls have sight of that immortal sea which brought us hither;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

That the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldean Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.[1] To begin with, we find two quite different and distinct accounts of the "Creation."

(1.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.[2]

"The Elohim created man, male and female."

---

1 The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohistic version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man*, but the *prototypes*, the collective Sephirothal Tree—the "Heavenly Man", the *vehicle* (or Vahan) used by En-Soph to manifest in the phenomenal world (see Sohar); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called.—H. P. Blavatsky.

2 *Vide supra*—"The great whale" (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara," is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not Genesis that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—"*Modern Science and Modern Thought*," *by Mr. S. Laing*), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. I.) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly" etc. This ought to settle the quarrel and justify Genesis, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. Genesis is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.—H. P. Blavatsky.

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

"There was not a man to till the ground." [1]

and this nine verses after it had been chronicled that "God created man."

(2.) In the more ancient tract, man and women are created together, and over them is pronounced the blessing—

"Be fruitful and multiply, and replenish the earth,"

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

"It is not good that the man should be alone:"

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

"I will greatly multiply thy sorrow and thy conception,"

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

"The Earth brought forth grass, herb yielding seed, and fruit tree."

This is ignored in the second account, when we read, twenty-four verses later,

"No plant of the field was yet in the earth."

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day "on which God rested from all his work which he had created and made." [2]

(4.) In the first account the order of creation is as follows:—

"Birds; beasts; man; woman;"

In the second, we find the order changed,

"Man; beasts; fowls; woman."

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

"I have given you *every* tree, in the which is the fruit of a tree yielding seed."

In the second we read—

"Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it."

1 Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. P. BLAVATSKY.

2 *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches **that man was the first living being to appear on earth, all the animal world** coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—"The Latest Romance of Science."—H. P. BLAVATSKY.

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim;" thus in the first verse we read—

"*Berashit bara Elohim.*"

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yâvâ." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

7. The early cosmogony gives to man a Divine dignity from the first:—

"The Elohim created man in their own image; in the image of the Elohim created they him."

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

"Jehovah said, The man is become as one of us."

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm.* After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The "elements", as understood in the above classification, are by no means to be confounded with the elements of modern chemistry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:—

"In the beginning God created the heaven and the earth."

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma*, began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe,"[1] though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

". . . Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.'

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—

"The spirit of God. . ."

which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

"The face of the waters,"

is what we have called the elemental Ether, the "Akâsa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

1 "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.—[C. J.]

This element of ether has within it the possibility of innumerable sounds and changes of sound : according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-prevading element of sound ; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.[1]

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."[2] This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal ; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire*, *air*, *water*, and *earth*.

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body

1 While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

2 Ruskin, "Lectures on Art," p. 125.

is, on the contrary, still sensitive to touch, as also to the sensation of heat.[1] There is reason to believe that at one time the body's whole surface could respond equally to all sensations;[2] the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.[3] The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws

1 For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

2 Readers will remember the translations which appeared in the PATH some time ago giving the German Mystic Kernning's teachings hereupon. [W. Q. J.]

3 *Vide* some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elements in turn, in the ascending scale.

CHARLES JOHNSTON, F. T. S.

Dublin, Ireland.

(*To be continued.*)

A SERVANT OF THE MASTERS.

COL. HENRY S. OLCOTT.

A pioneer in a great movement, such as that represented by the Theosophical Society, should be known to the contemporary members of the organization, who ought in justice to have information of the work performed by that pioneer. This is especially the case in our Society, for, although it was started in the United States, Colonel Olcott very soon went to India, and there continued the work begun here. When he left this country there was but one Branch in America, and comparatively few members, but now theosophists are found in nearly every State of the Union. Few of them have had time and opportunity to become acquainted with the facts in respect to Colonel Olcott's connection with the movement, and it is for their information that this statement is especially intended. As his work in India has absorbed most of his time, it has necessarily followed that nearly all new members here were deprived of that attention from him which some of them would perhaps be pleased to receive, and, India being so far distant, he has remained for them almost a stranger. Were that effect of distance not rectified in some way, we might be in danger of taking the position temporarily assumed a few years ago by new members similarly situated in India, who, not concurring in his methods as an American, and feeling that they could perhaps suggest a line of action more suited to the English mind and habits, proposed to the Masters a radical change which would involve his retirement from his then prominent position. The reply from The Brothers is worthy of consideration from every thoughtful theosophist.

"Having disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which our present representatives" (Col. Olcott and H. P. Blavasky) "shall not have any voice."[1] * * And supposing you were thus to come—As Madame B. did and Mr. O. will—, supposing you were to abandon all for the truth, to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your hearts the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life; would you consider it just, if, after all your efforts, we were to grant to Madame B. or Mr. O. as 'outsiders' the terms you now ask for yourselves. Of these two persons, one has already given three-fourths of a life, the other six years of manhood's prime, to us, and both will so labor to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it."[2]. (See p. 144 of this Vol. of Path.

What They wanted, and what the Society needs, is a man of intelligence who can and will work for a high and far Ideal regardless of all opposition, unconcerned as to his future reward. In Colonel Olcott such a man has been found, and by knowing what he has done we shall be able to give reasons for our esteem and loyalty.

Colonel Olcott is a lawyer, and for several years practised law in the city of New York. It is a somewhat curious fact that very many of those well known in the theosophical field are lawyers. I might mention Subba Row and Sreenevasa Row, of Madras. The first is a prominent Hindu pleader; the other is Sub-Judge in Madras. Many Americans have met Mohini M. Chatterji, who was admitted to the Bar in Bengal. A prominent member in Poona, India, is Judge N. D. Khandalavalla, and all over India theosophists are to be found acting as lawyers or judges. In England, a former President of the London Lodge was a well known solicitor, and some of the earnest members there now are in the same profession. In America we of course have a great many members who are lawyers.

When I met Colonel Olcott in 1875, the Theosophical Society had not yet been formed. In October of that year a meeting was held in the apartment of H. P. Blavatsky at 46 Irving Place, New York, at which it was proposed to form a Society for the study of those subjects which have since engaged our attention. In a book now lying before me I have the original minutes of that meeting and of others following it, with the names of all present. So if there be persons anxious to claim the honor of being among the founders of the Society, it will be wise first to be sure that their names are in this book. Possibly such registration will some day be accounted an honor by all, as it now is by advanced minds.

At that first meeting I proposed Colonel Olcott as President of the Society, and was made temporary Secretary myself. A Committee appointed

1 *Occult World*, p. 72 (4th Ed).
2 id. p. 73, 74.

to select a name for the infant met several times after that at Olcott's office, 7 Beekman Street, New York, and decided upon the present name. The objects of the Society had been given to Col. Olcott by the Masters before that; they were adopted and have never been changed. Up to this time Olcott had been a well known Club man, and no one supposed that he would ever show such abnegation as he since has in respect to the things of this world. The wisdom of his selection as President has been vindicated by our history. The Society was unpopular from the outset, and had indeed so little money that all the first diplomas were engrossed by hand by one of the members in this city.

During the period between October, 1875, and November, 1878, Col. Olcott received many letters from the Masters on the subject of the Society, in which no promises were made that have not since been fulfilled. He worked steadily with the Society until 1878, and then, in December, went to India with H. P. Blavatsky. When they arrived there, full as many difficulties had to be met as in America, with the additional disadvantage, to Col. Olcott, of being upon strange ground, but they persevered against all opposition. Among such troubles were those caused by the English police, who for a time suspected H. P. Blavatsky to be a Russian spy, a mistake happily remedied by orders from their superiors. In all I say here, it must not be forgotten that the part played by H. P. Blavatsky can never be rightly given to the world, because it would not be understood. Her service and efforts can never be estimated, but they may be glimpsed by intuitional natures.

In Bombay, in 1878, Col. Olcott hired a bungalow as temporary Headquarters. He had then no help and no acquaintance with Indian methods, but Madame Blavatsky and himself started the publication of the "Theosophist," and Masters promised to give certain hints through its pages, a promise fufilled by the publication of "Fragments of Occult Truth" (since embodied in "Esoteric Buddhism") and other articles. A young Hindu gentleman, Damodar Mavalankar, soon came and cast in his lot with the Founders, to be later called to Thibet by his Master. In these early days enough troubles of all kinds were experienced to bend any ordinary man of soft metal, but Col. Olcott went straight onward, depending upon the help of Masters to enable him to overcome all obstacles. When the project of starting a real Headquarters took shape he removed to Madras, where he was helped by Ivaloo Naidoo (now of Hyderabad) and others in getting the present building at Adyar. Various Branches had been established and interest was gradually spreading, but nothing could be done anywhere without Col. Olcott, upon whom all the Hindu members had come to rely. This necessitated much travel on his part at a time when his office assistance only comprised Messrs. Damodar, Ananda, and Babajee. Damodar attended to

a vast mass of correspondence and worked night and day, snatching his brief rest on skins spread upon the marble floor. Ananda, with similar devotion, gave up a clerkship under Government to work at the accounts and general routine, while Col. Olcott travelled North, South, East, and West, lecturing and stirring up the natives to the truths of ancient philosophy, and, in spite of severe and hurried journeys in a country where all our modern luxury of travel is unknown, his speeches are all excellent, and many of them are thrilling from their exquisite eloquence and diction. He also took complete charge of all Conventions, a step which always resulted in greater unity. Going to Ceylon, he inaugurated a great movement there, and was received into the Buddhist Church by the High Priest, who authorized him to admit others also. He had previously been invested with the Brahminical thread by Brahmins in India, an honor by them considered as the highest possible mark of respect and friendship. The Ceylon movement prospered largely, and now has instituted Sunday Schools, a newspaper, and Headquarters of its own. Each year Col. Olcott makes a tour through India, working with indescribable energy, received everywhere with enthusiasm, lecturing to hundreds in crowded halls, opening schools and other reform societies for boys, and increasing the size and usefulness of Branches in all directions. When he conceived the idea of a grand Asiatic Library at Headquarters in Adyar, he pursued it so vigorously that it soon became a fact, and one of the highest importance. Many palm-leaf M. S. S. which would otherwise be lost will be preserved there, and many rare and often hitherto unknown books will be presented. The Library already numbers 460 volumes in Sanscrit (inclusive of M. S. S.), 263 volumes in other Indian languages, and about 2,000 volumes in Western languages, including the Classics and Hebrew. The very learned N. Bhashyacharya of Cuddapah has consented to become its Director and Professor. A Permanent Fund was also started by Col. Olcott with the object of providing sufficient income for the maintenance and repair of Headquarters, and, as this Fund is slowly growing, it is hoped that it may also pay the expenses of propaganda in time. Hitherto all excess of expenditure above the small sums received from dues and charters has been met by the private means of the two Founders.

Envious minds may think that Col. Olcott, now known all over India and Ceylon as well as being a name of note in Western countries, knew that he should gain a greater fame and wider acquaintance by resigning all that most men esteem as most pleasant and valued in life, just at a time too when the tendency is to grow fast to the personal centre, and going to a far land, there to pass his days in unremitting and arduous labors for the good of humanity, for a sublime Ideal. This is seen to be wrong when we consider that he had no certainty of success, nothing to go upon but promises made by Masters, who do not mix in public matters. Moreover, he had a

wide acquaintance here, and all his American friends thought him foolish to go to a distant country on what they call "a wild goose chase," and an impracticable affair all round that "has no money in it." On the other hand, if they now say that he knew well what he was doing when he thus depended on promises made by the Adepts, there is no escape from the conclusion that those Adepts can be trusted, and on their part know the future and what is best for man. The faith of Col. Olcott himself in these great Beings has always remained unshaken, as his last act evinces. He has been several times urged by members to promulgate a creed to be accepted, but has always refused to go one step beyond the original lines and objects laid down by Masters, so that he has been thus greatly instrumental in producing an unsectarian and united Society devoted to spiritual things.

The following extract from a letter to the Simla Eclectic Theosophical Society from the Masters, on this subject, sustains him in his position:

"It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of Truth, no prophet, has ever achieved during his lifetime a complete triumph,—not even Buddha. The Theosophical Society was chosen as the corner stone, the foundation, of the future religion of humanity. To achieve the proposed object, a greater, wider, and especially more benevolent intermingling of the high and the low, of the alpha and omega, of society was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no theosophist who objects to the principle. * * and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, '*The Brotherhood of Humanity*,' to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually propagating himself this idea."

In this loyalty and faith he has found a power which enables him to go on and on under immense strain, ill at times, often in utter darkness as to the morrow's trials, but ever upheld by a self forgetful enthusiasm, ever devoted and forceful as only those men are who live out their inner convictions, who will throw aside all life seems to hold rather than renounce one of these beliefs, and who have based them upon the holy Cause of Universal Brotherhood and the existence of those Masters Who are sharers in the divine and eternal, Who live but for Humanity. WILLIAM Q. JUDGE.

PARTISANSHIP IN THEOSOPHY.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, MARCH 20TH, 1888.]

Theosophy is both a Philosophy and a Religion, and hence springs from the intellectual faculties which nourish thought and from the emotional faculties which nourish piety. The same fact holds of Theology. It, too, is a combination of a theory of the mind with an aspiration of the heart,

the theory expounding the human and the Divine, and the aspiration impelling the human to the Divine. Theosophy and Theology are alike, then, in uniting a mental system with a spiritual impulse, and in deriving them from identical constituents of human nature. Moreover, it might be shown that there is a parallelism in their claim to exposition from authority, in their assertion that things seen are temporal while the things which are not seen are eternal, in their avowal that light comes only to those who seek it with singleness of heart, and in their aim to uplift humanity through the consoling, inspiring, invigorating influences of those who generously teach, prompt, strengthen their kind.

With so much that is common to these systems in their nature, structure, and purpose, one may very naturally infer some likeness in their dangers, if not in their history; and it is therefore in no way surprising that the brief career of Western Theosophy should have already exhibited some of the traits which have been conspicuous in the far longer course of its sister. Missionary zeal, devoted labor, uncounting sacrifice, the moulding power of conviction,—all are there; but so, too, do we see at times a spirit of assertion, natural perhaps to the devotee, though inconsonant with the philosophy he champions. In its full development, a development reached in the embittered contests over doctrinal questions in the Christian Church, this spirit became so acrimonious and so virulent, so relentless, uncompromising, and savage, that the accepted term for extreme party-hatred is "odium theologicum," a term which for all time should warn the disputatious and cool the eager. No such development has been attained in Theosophy; it hardly ever can be. Two facts may be relied upon for its restraint. One is that the higher plateaux of spiritual achievement are only gained as the mounting soul expands its sense of brotherhood, toleration, and good-will, pari passu with which goes on an atrophy of self-insistance and of all traits making vindictiveness possible. The other is that Theosophy, having no visible hierarchical system, offers no external rewards to partisans,—no mitres, no professorships, no prelatical thrones to tempt ambition and compensate zeal. From controversies like the Arian, and from persecutions like the Papal, we are therefore free.

And yet no discreet Theosophist can say that there are not symptoms of the disease and a consequent need of treatment. Sometimes in literature, sometimes in the Theosophical Society, sometimes in private speech or act, we see an attitude expressing a state of mind which may fitly be called *partisan*. And just so far as it is really so, and just as far as its principle, if logically carried out, would result in some measure of repression, does it embody inchoately a Theosophical Ignatius Loyola. And, conversely, if such an inchoate monster is to be effectually slain, it will be by destroying the source from which comes his vitality.

First let us look at some manifestations of the partisan spirit, and then inspect the cause through the killing of which they too will die. Perhaps we cannot do better than take the departments already referred to.

1. *Literature.* In the explication of any doctrine, especially of any doctrine at variance from that generally held, there of necessity come efforts to show its conformity with admitted facts and that this conformity is not found elsewhere. Both efforts exact argument, and both meet response. Then comes rejoinder, probably excitement, possibly warfare. The argument and the rejoinder are right, the excitement and the warfare wrong. That they are theosophically wrong will appear later on; that they are philosophically wrong may be evidenced now. Coolness is the attribute of him who is sure of his footing, and of him who knows that to allow perturbation through anger is to give advantage to an opponent; dispassionateness belongs to him who knows that opinion is fallible, that truth has many aspects, that no sincere seeker can be wholly wrong, and that there is common ground beneath contentions; calmness marks him who feels that controversies should be impersonal, that right may be trusted to vindicate itself in time, that spectators are repelled by bitter speech. But is it certain that these facts have always had recognition in our polemics? How as to Theosophical treatment of contemporary science? I have been pained, annoyed, revolted even, at the tone of malignant contempt assumed in part of our best literature towards scientific men and books. It may be that they have stopped short of nature's deepest meanings and have attributed to matter the potency which is spirit's; but their learning, their patient search, their tireless determination to fathom facts, their utter self-abnegation when a truth is to be exhumed or a law disclosed, and the countless, immeasurable, priceless blessings with which they have enriched and prolonged the life of man, it is ungenerous to question and senseless to deny. They may be at times dogmatic. But if dogmatism is unseemly in physical science, is it less so in metaphysical science? If curt contempt is the Occultist's portion from the Professor, is stinging speech the Occultist's best reply? What difference is there in principle between arrogance in the realm of matter and arrogance in the realm of mind?

In less pronounced colors the partisan spirit has sometimes tinged the treatment of Theosophic doctrine. It is understood that the discussion of whether man's nature is susceptible of a four-fold or a seven-fold division has not been without an infusion of gall. No one will claim that comparison of views on exoteric Christendom has always been conducted with judicial placidity. Take, too, the matter of vegetarianism. To say that to certain people, for certain purposes, and at certain times a purely vegetable diet is essential, is to take a defensible, nay, a demonstrable, position. But to say that the killing of animals is minor murder, that beef constitutes

an impassible barrier to beatitude, and that the use of vegetables is a dictate of morals, like truth, or honor, or honesty, is really to distort fact into phantasy and to bring ridicule upon religion. Even more than this; by leveling, like the scientist, spiritual matters to a physical basis, it exemplifies the old proverb of the meeting of extremes, for it is as gross materialism to condition the soul's functions upon the stomach as to condition them upon the brain. Almost the first remark once made to me by a warm Theosophist was, "I trust you are a vegetarian." The tone of suspense, of anxiety, of foreboding implied that otherwise my case was hopeless. So in certain Theosophic articles we are told that, if spiritually stationary, it is because we are not leading "the life," and that "the life" cannot be led if we eat meat. Surely this is the note of a partisan. It recalls the ecclesiastical threat that our souls cannot be quickened till our bodies have been baptized.

2. *The Theosophical Society.* This has not as yet been split asunder into sects. But it easily might be if either of the two sect-producing forces is allowed to work. One of these is the recognition of a body of dogmas, adhesion to which distinguishes orthodox believers from dissenters. The other is unthinking servitude to a spiritual leader. Both forces may be studied in Church History. Theosophy discountenances both. It distinctly states that Truth is One, and that apprehension of it will become so only as interior vision escapes the perturbing influence of self-assertion; also that Truth has no value except as realized within, any formal, undiscriminating, thoughtless clinging to a system or a man being absolutely worthless. This sternly individual process of enlightenment precludes the sect idea, for it insists that each man must develop on his own lines, and it forbids an objective measure by which all are to be gauged. There have been times when the cries "I am of Paul" and "I of Apollos" have neared an utterance in the Society, and those are the times when the teachings of the Founders should be re-memorized and the records of Church History re-read.

It may be, too, that broad reaches of Theosophic thought, deep experience of Theosophic moulding, rich perception of Theosophic future, have not saved from a somewhat narrow estimate of the Theosophic mission. The profundity and abstractness of Occultism create at first a very natural supposition that its appeal is only to the higher classes. Two facts at once rebut this,—the welcome it receives among the lowly, and the obvious working of Karma in the distribution of social status. Yet the supposition recurs; and if some of our ablest brethren have felt their sympathies limited or their energies curtailed, it may be because of a certain clannishness, a certain partisanship, which they would eject at once if they so read it.

Clearer than daylight is the truth that any factious organization, any covetousness for office, any effort to carry personal preferences through force

of votes, is as incompatible with sincere devotion to the Society as with sincere devotion to a Church. And so would be any action, spirit, policy, aiming to use the Body as an agency for a member, the whole for the purposes of a part.

3. *Private speech or act.* The possibilities here have been largely indicated above. Yet it is entirely conceivable that the most hospitable thinkers among us are not wholly beyond a start at the presentation of new truth, a suspicion that it is unorthodox because unfamiliar. There is required a very wide training outside of Theosophy to secure full acceptance of some very elemental maxims. For instance: The novelty of a thought is no presumption against its correctness; Propositions are not strengthened by their appearance in print; Affirmations by great names do not dispense from judgment the humblest learner; Self-respect requires the confession, not the maintenance, of mistake. In the onward course of an Occultist any one of these maxims may often need recall; for prejudice is a long-lived influence, swaying sentiment pro or con, vitalizing the instinct of party vindication or of personal consistency.

Nor are we private thinkers safe from yet another pitfall,—race prepossession. Much proper discussion goes on over the comparative merits of the Orient and the West. When any one of us has assigned to each what he conceives its due, it is still possible for a partisan spirit to arise. For warm appreciation may be unqualified; it may refuse to allow error or may always condone it. The services of either section may seem so vast as to make criticism impertinent and discrimination a sacrilege. It is just here that the motto of the Society comes in,—"There is no religion higher than Truth." There is no record so shining, no name so eminent, no position so dignified, as to screen from the application of impartial tests. And it would be a sorry day for the Theosophic cause if the concession was ever made that a hemisphere, a race, a class, a man, or a book, was exempt from respectful, but self-respecting, analysis.

Every form of partisanship, however and wherever displayed, and whether by a Theologian or a Theosophist, is traceable ultimately to one single source,—a conviction of infallibility. When any man is dogmatic or sectional, it is because he knows himself to be right. Caution comes from doubt. But no man can really *know* himself to be right. To infallibility there is one essential pre-requisite,—Omniscience. Approaching it there may be a state so closely allied with the Divine, so dissociated from fleshly bonds that the spiritual eye sees Truth without a medium, without an error. And it may be remarked, in passing, that in such a state all contradictions will vanish and all eyes perceive alike; from which fact follows the consequence that, during our era of controversies and of combats, no such state can have been attained. Nor can it ever be attained during incarnations.

Inevitably the ties of matter bind and confine the spirit's range; the vision is not cloudless or serene; influences from the flesh pervert, distort the mind. No man sees truth absolutely, but only as its light is colored by his constitutional environment. Oliver Wendell Holmes has aptly stated this with an illustration from chemistry. We cannot, he says, get the pure article, for that is combined in the mind with our personal qualities: what we get is the *Smithate* of Truth or the *Brownate* of Truth. But every dogmatist, every partisan, assumes virtually the reverse. He really claims, in the particular topic, to be free from error, to have a right to his own way because that way is in itself right,—in other words, to be infallible. Philosophy and the deeper consciousness unite to nullify that claim.

Partisanship in Theosophy is untheosophic. It is this not merely because it contravenes the doctrine of Fraternity, jeopardizes the existence and the expansion of the Society, invites all the evils which ecclesiasticism might teach to shun, disappoints the hopes of those who thought to find a refuge from the strife of creeds, and paralyzes the functions of the Higher self; but because it impugns the conviction that there is no monopoly of truth to race or caste or man, and because it falsifies the law that we advance only as we abate selfhood and increase docility. Any man can tell whether he is guilty of it by inquiring whether his opinions are soluble. If they are not, he may be a student or a sciolist or a dilettante, but not a disciple, not a Theosophist. And if at any time, for any purpose, or with any motive, he feels the impatient spirit rise within him, he may know that its root is a consciousness of infallibility and that its perfected fruit would be a devastation of mankind.

ALEXANDER FULLERTON, F. T. S.

CONVERSATIONS ON OCCULTISM.

THE KALI YUGA—THE PRESENT AGE.

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of

European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a sanscrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words "present age" must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called "an age," and the truth of the Eastern doctrine is denied. Hence we find writers speaking of the "Golden Age," the "Iron Age," and so on, whereas they are only parts of the real age that began so far back that modern archæologists deny it altogether.

Student.—What is the sanscrit name for this age, and what is its meaning?

Sage.—The sanscrit is "Kali," which added to Yuga gives us "Kali-Yuga." The meaning of it is "Dark Age." Its approach was known to the ancients, its characteristics are described in the Indian poem "The Mahabharata." As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which *Kali-Yuga* may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A. D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor

would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they interblend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

Sage.—Yes.

Student.—Has the age in which one lives any effect on the student; and what is it?

Sage.—It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is all the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, "Father, forgive them, *for they know not what they do?*"

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to *effects* and do not take away the *causes* of the evils. Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for

Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude toward these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from other spheres* where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment.

Answers to Questioners.

From G. M.

(1.) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?

Answer.—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2.) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer.—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance. ZADOK.

From G. B.

Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?

Answer.—The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the séance room, and nearly every seer is fascinated with his or her own pictures in the astral light and the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the *reliquae*. The *spirit* is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and in-

comprehensible to English speaking people. But for a period there is a magnetic connection between that soul and the *reliquae* seen at séances and by seers. By means of that connection the soul is prevented—against its will, except when it is extremely wicked—from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state anterior to *devachan*, has not been explained by theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They too are then able, on their part, to see the seer or medium, and may and do often transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the *reliquae* of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well from whence comes the disturbance. Thus, then, these who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.

HADJI.

LITERARY NOTES.

REINCARNATION.—By E. D. Walker. A monograph upon one of the two basic truths of Theosophy is of incomputable value in the present era. And this is not an ephemeral essay, but a learned and carefully-analyzed treatise, opulent with facts, arguments, citations, and examples, delicate as to sentiment and glowing as to diction. Its chapters on Western Evidences, Objections, Authors, and Poets, on Reincarnation among the Ancients, In the Bible, In Early Christendom, In the East to-day, on Eastern Poetry, Transmigration through Animals, Death, Heaven and Hell, and Karma, show the range of its study. In an admirable explication of seven conclusive arguments for the doctrine, the author says, "Now that we know the evolution of the body, it is time that we learned the evolution of the soul," and "The fact of an intellectual and moral evolution proceeding hand-in-hand with the physical can only be explained under the economy of nature by a

series of reincarnations." These sentences give the *motif* and this the outcome :—

"We conclude, therefore, that reincarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life."

Profuse quotations prove that the Occult teaching is ancient, far-spread, philosophic, scientific, and not inconsonant with "orthodoxy." Indeed, the argument of Dr. Edward Beecher is shown anticipated in the dictum of Hierocles, "Without the doctrine of metempsychosis it is not possible to justify the ways of God."

The treatment of heredity, (p. 58-59) is peculiarly excellent, as well as illustrative of Mr. Walker's extraordinary skill in compacting ideas into the fewest and best-chosen words. The whole book is rich thought, flowing melodiously along in the rhythmical beauty which no author attains who is not a musician in soul. Sometimes a vivid image makes poetry in matter that which is poetry in form ;—"They (aspiring souls) became so buoyed with spiritual forces that a slight touch shifted the equipoise and translated them into the invisible." Chapter XI. Esoteric Oriental Reincarnation, is a marvel of condensation and lucidity. In a note thereto the author, perhaps unwisely, expresses "certainty" that the figure seven in human evolution is symbolical, not literal. On Page 242 is a striking picture of what belief in reincarnation will do for a race, and on Page 100 is given the very remarkable fact that the last edition of Alger's famous *History of the Doctrine of a Future Life* announces the author's entire conversion to reincarnation as the result of 15 years' additional study. The Introduction is so admirable that we should rejoice to see it adopted and circulated by Theosophists as a Tract.

Though Chap. I. What is Reincarnation ?, shares with every other the author's singular beauty of style, it is not entirely satisfactory. It is a description rather than a definition,—true and well illustrated, but a trifle hazy to those not yet believers. For what Reincarnation *teaches* is more apparent therein than what it *is*. Two Americanisms will be pounced upon by English reviewers, "aggravating" for "annoying" (Preface, p. ix), "since" for "ago" (Page 36).

Upon this book we make two emphatic remarks. First, each Theosophical Society should at once add it to its Library, and each member read and absorb it. Second, we urge upon Mr. Walker the preparation of a twin volume upon Karma. This is sorely needed, and the man fit to furnish it has appeared. *(Houghton, Mifflin & Co., $1.50).*

THE GOLDEN RULES OF BUDDHISM.—Compiled from the Bana books by Col. Henry S. Olcott, P. T. S. Col. Olcott's compilation is intended for the moral instruction of Buddhist youth, and is so endorsed by Sumangala, the High Priest. It is a series of maxims under eight heads, "The true Buddhist Priest" having the largest number. These precepts are admirable, high-toned, healthy, and vigorous, with an occasional pithiness of illustration

which fastens them to the memory as with a nail driven by the Masters of Assemblies. These are excellent:

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holders of the reins.

Hatred is never quenched by hatred; hatred ceases by showing love: this is a old rule.

Kinsfolk, friends, and lovers salute a man who has been long away and returns from afar. In like manner his good works receive him who has done good and has gone from this world to the other;—as kinsmen receive a friend on his return.

Once—as happens many times in the Book of Solomon's Proverbs—the conclusion, however true, does not seem to follow from the premises:—

The fields are damaged by weeds, mankind by passion; therefore a gift bestowed on the passionless brings great reward.

The Western mind may perhaps demur to the statement that 98 diseases springing from the killing of cattle have replaced the three primitive ills of humanity, but any mind, Western or Eastern, may find real gold in these Rules. They illustrate anew the fundamental unity of Religions.

THE SECRET SYMBOLS OF THE ROSICRUCIANS.—By Dr. Franz Hartmann, F. T. S. *(Boston, 1888, Occult Publishing Co., $6.00).* This is a large and well gotten up book printed on fine paper. It would be impossible to fitly review it in our small magazine, as to do that would be to republish it. It is 12 inches by 16, bound in black cloth. There is an introduction by Dr. Hartmann covering 16 pages, followed by 54 pages of the matter translated, consisting of numerous full page plates with the descriptions and inscriptions upon them. The plates are all colored by hand. The first plate is the "Great Mystery, the Universal Study." We quote from the introduction: "In the Secret Symbols of the Rosicrucians the science of Nature as a whole, with all the powers living and acting therein, has been laid down. These are easily comprehended by him who finds the key to their understanding within his own heart."

"The symbols of the ancient Hermetic Philosophers have been adopted by the modern Christian Churches."

"The surest sign of the decay of a religion is when the secret meaning of its symbols becomes entirely lost, * * the continual disregard of the true meaning of the symbols of the Christian Churches will surely lead to the decay and dissolution of the latter."

His effort is, "to return the true meaning to the sacred symbols of the past, and to induce those who desire the truth to study the signs by which the fundamental laws of physical and spiritual evolution have been represented for better than could possibly be done by a verbal description." There is also included a "Vocabulary of Occult Terms, written for the purpose of mitigating the confusion created by building of the Towers of Babylon"; it covers nine pages. Part II is a "Treatise on the Philosopher's Stone, by a philosopher still living, but who does not desire to be known, for the in-

struction of those who love the Secret Doctrine, and for the guidance of the Brothers of the Golden and Rosy Cross." The addition of the "Golden" to the "Rosy Cross" is new.

PROTEUS is the name of a brochure of 33 pages published anonymously. It was read at a recent meeting of the Cincinnati Theosophical Society. Its intention is to emphasize the doctrine that "the Son of man is evolution," and that "Shakspere existed in potency in the Sun." Our space is so limited that we cannot print the many excellent extracts kindly sent us from Cincinnati. Two good ones are these: "Humanity was strictly implicated in the primal atom, imaged on the protoplasm, and inter-twined with the whole chain of organic and inorganic being. In man is the first principle of the seed of all living things." and "Out of the lowliest forms man has come to be something, and will come to be much more." The first is from page 9 and the second from page 27. Its style is polished and highly florid.

LES LYS NOIRS.[1]—By Albert Jhouney, we have received from M. Georges Carré, who edits this collection of poems. It contains several upon some of the mysteries of the Cabala. We must postpone further notice till next month.

A VISISHTADWAITA CATECHISM.—By N. Bhashyacharya, F. T. S., Pandit of the Adyar T. S. Library. This is No. 3 of the series of Catechisms of the oriental religions promised from the Adyar Library, and gives in a condensed and lucid form the life and teachings of the Founder of the Visishtadwaita Philosophy. It seems, so far as an Occidental can judge, to follow the main lines of orthodox Hindu thought, and to accept the profound metaphysical and theological analyses of the East, clearly stating, too, the workings of Karma and of Jiva. A very good specimen of its teachings,—a specimen which we commend to Christian admirers of the Old Testament,—is this:

Q. *But is not Brahma said in the Scriptures to be nirguna, (devoid of attributes and qualities)?*

A. Yes, but by this it is not meant that Brahma has no attributes whatever, for every reality must have attributes (and Brahma is a reality); but what is meant is that Brahma is devoid of those qualities of Prakriti to which mankind is subject, such as bad qualities, material limitations, and imperfections.

Some of the speculations are almost verbally like those of Christian doctors upon the Trinity; and it may be that the wide-spread tendency to triangulate Deity comes, as Holmes has suggested, from our instinctive conception of completeness as having three dimensions. This valuable and neatly-printed little book exhibits, among other truths, the certainty of sects as the outcome of speculation on the unseen. The homoousion and the homoiousion are the type of theological severances all the world over. It seems that the followers of Sri Ramanujacharya have divided into two sects, and one of these into twenty more, but our author pursues the story of differentiation no further.

1 Paris, 1888, Georges Carré, editor, 58 Rue Saint André des Arts. Paris.

Theosophical Activities.

IN AMERICA

Interest in Theosophic studies not only continues all over the United States, but grows with such rapidity as to surprise those who are not in the secret of the great strength and wide effect of the influence that is behind the movement. A few years ago there were inquirers here and there, who now and then sent letters asking for information, but now the letters from seekers come in daily, and the body of informed members is hourly increasing. The policy always inculcated by the Masters, whenever they have spoken, is showing its results. That line of action is to stand not as judges of those who seek truth, or as measurers by certain self-settled standards of those who apply, but to accept all seekers unless they are known to be thoroughly bad—a difficult question for any one to settle. Some Branches therefore took in numerous persons at a distance, notably the first Chicago T. S., which now can boast of members in three Branches who were "raised to the degree" in Chicago.

ARYAN T. S., N. Y.—The *Abridgement of Discussions* No. 5 is ready, and has gone to many inquirers and members. These have been found very useful. Copies will be mailed from PATH office on receipt of postage.

THE ANNUAL CONVENTION.

The assembling of the Convention of the American Section is now definitely fixed to begin April 22d, 1888, at the rooms of the *Ramayana T. S.* at 629 Fulton Street, Chicago, and notice has been sent to all entitled. A number of Branches will be represented by Delegates in person, and as there are two in that city and four in the neighboring cities of St. Louis and Cincinnati, the gathering will in doubt be large and interesting. We will endeavor to have a full report of the meeting in May PATH.

NEW BRANCHES.

In OMAHA Nebraska, the *Vedanta T. S.* has just been organized; Wm. E. Copeland, Prest, Dr. J. M. Borglum, Vice Pr., W. S. Wing, Rec. Sec, J. H. Murray, Treas., Mrs. J. Shill, Cor. Sec., No 2722 Franklin St. This promises to be active and of good influence.

In GRAND ISLAND, Nebraska, The *Nirvana T. S.* was organized March 13th; Prest Dr. M. J. Gahan, Sec'y, Chas. Rief, Vice Pr, L. D. Proper, Rec. Sec, Martin Ennis.

In SAN DIEGO, California, the *Point Loma Lodge, T. S.* will organize this month under charter just issued. Dr. Thos. Docking will probably be President.

In ST. LOUIS, Mo, a new Branch has just been asked for, to be called *Esh-Maoûn T. S.* Dr. A. C. Bernays, it is likely, will be president. They promise several new members.

From MICHIGAN letters are at hand pointing to the early establishment of a Branch there which several persons of influence may form. It will be in the nature of a private one, having an officer who will be known to inquirers.

There can be no objection properly raised against several Branches in one city, as no one body could accommodate all classes of minds.

It is to be hoped that where two or more Branches exist in one town, they will every now and then hold joint sessions. This idea, if carried out, will not only preserve harmony, but do much in discovering truth and aiding members in their studies.

HARTMANN.—Dr. Franz Hartmann, F. T. S., the author of *Black and White Magic, Secret Symbols of Rosicrucians, etc.*, is visiting in New York, and will return next month to Austria. Any correspondence for him can be addressed to the PATH.

IN INDIA.

CEYLON.—A Buddhist Fancy Bazaar was held this year at the Theosophical Headquarters in Colombo, Ceylon, and was very successful. The Ceylon work is chiefly Buddhistic, since that Island is a great centre of the religion of the Tathagato. This should give pause to secularists, because it shows our Society working in Ceylon with Buddhists, in India with Hindus and Parsees, and in the Occident with all sects and no sects.

THE THEOSOPHIST offers a first prize of 50 rupees or a gold medal of that value for the best article, essay, or story, and a second of 20 rupees or a silver medal costing the same; the subscribers by vote are to award the prizes; the result will be announced December, 1888.

HEADQUARTERS' LIBRARY.—The funds for paying the Pandits are coming in, several Indian Theosophists having pledged monthly contributions. The staff of Pandits are to translate, copy, and see to the publishing of the most precious among the ancient scriptures. This Library, like most of the Society's working ideas, is due to Col. Olcott's exertions.

THE MAHA RAJAH OF DURBUNGHA, who gave 25,000 rupees to the Library Fund, is well known for benefactions. The London *Times* says he has spent $1,700,000 in this way. He is at the head of a Hindu princely family which became eminent under the great Mogul Emperor Akbar; he is now in the Indian Legislative Council, and a member of the Theosophical Society's General Council.

PHOTOGRAPHS of Delegates to last Convention and of the South Front of the Headquarters building can be had by sending to the Manager of *Theosophist*, Adyar, Madras, India, at rupee 1 annas 8, or about 60 cents; U. S. postal orders can be got for India.

Tea Table Talk.

Students have from time to time asked me to suggest means of occult study other than those of book learning; means whereby they might come into closer observation of the workings of Law, or better realize the universality of principles, such as Mind, Brotherhood, and so on, and their actuality in daily life. To such I suggested a method in vogue in the East among younger disciples as yet not accepted by a Brotherhood, but still on probation. These chelas are divided into groups of three. Each person of such a group keeps note of the day's events, thoughts, and deeds, and compares his diary with those of his comrades of that group, when it soon becomes apparent that they are working as a unity, and are being guided in the same direction. They are thus put in a training which quickens the intuition, strengthens faith and fraternal conviction, and helps them to a more ready recognition of the suggestions of their unseen "Teacher", if they are later accepted and put in magnetic rapport with such a Being. Our revered Madame Blavatsky has also testified to the excellence of this method from her personal observation of its working and results.

Two students of my acquaintance had occasionally corresponded upon occultism, and were desirous of strengthening one another in the belief in Universal Brotherhood as a law, and also of demonstrating to their own satisfaction the actuality of a universal principle of mind. They wanted, I may say, to see it for themselves, being without much experience in these matters. They had never met, never seen photographs of one another, knew nothing of one another's surroundings, next to nothing of one another's circumstances or lives, and resided in cities hundreds of miles apart and in different States. One of them did not even know so much as the real name of his correspondent, and was aware that he did not. They agreed to take a certain hour of each Sunday in which to "think to" each other. R. was to think on the first Sunday, while W. remained passive and tried to receive the thought. The next Sunday this process was reversed; it was then R. who passively awaited the active thought of W. On the first Sunday, the hour over, W. sent to R. the results following. The whole record is now in my possession. Remarks in brackets show the subsequent comments made by R. as to the correctness of W.'s impressions, and vice versâ next Sunday.

First Sunday, W. to R.

1. Saw colors; olive and red, very deep. Might be colors of your walls. (Yes. The walls are olive with deep red band, gilt edged.)

2. A man in upstairs back-room, lying back in arm chair; hands raised and clasped over head; eyes fixed on ceiling. (Correct; but it was *front*-room.)

3. You thought: "I wish I knew W., then it would be easier to fix my mind on him." Then you took one of my letters and held it, to get in magnetic rapport. (I did all that just so, and for the reason named.)

4. Trying to impress me with an accident, something that happened to you; perhaps about Theosophy. (It was a burn on my hand I was trying to impress.) W. remembered later that he felt pain in hand at time but took it for "writer's cramp."

5. A text from Gita: "Whose soul participates in the soul of all creatures." (No.)

6. An interruption and idea of impatience at interruption. It is a child; boy, I think. (Yes; my son, with a question.) W. had not known that R. had a boy.

7. That the mind is hard to restrain, and you wish to know some means of concentration. That "it is harder to think firmly of W. than I supposed it would be." (Correct. I thought: "The mind is restless and hard to restrain, but is reducible by long practice and absence of desire.")

8. As I feel you, you have a very tense, strained, dogged feeling. Try to discontinue this and rest in the Supreme. (Yes. I felt strongly that way, but will try to discontinue it.

9. You hear the bell sound, and louder than usual. (Yes; I did, and at close of hour.)

Second Sunday, R. to W.

1. Tall, slim man. Dark brown whiskers, mustache; in slippers and dressing gown, lying on divan or lounge in darkened upstairs room. Blue appears here, but in what connection I cannot say. (Incorrect entirely. No such person in house).

2. My Brother, persevere and your psychic powers will grow. (No.)

3. As if you were standing by me with your hands on my head. (Correct, but I tried to stand rather behind you.)

3. That you find it difficult to separate the higher from the intellectual faculty. (No).

4. One tinkle of bell more distinct and louder than usual. Seems as though you were trying to tell me some secret in psychics and trying very hard. (Partly correct. I tried to make you hear bell and to tell you a text in Gita.)

5. As though fingers were being pressed upon my eyes. (Yes).

6. A lady appears here; do not get it clearly. Seems as though some one were sick and you were wanted. (Partly correct, in so far as that I was wanted, but no one came.)

7. Some of my letters appear to be arranged in some mystical manner as regards number and form. (No: wholly incorrect. Have only kept one or two in bundle with others.

8. "I will try to impress him with the fact"— I was interrupted here and could not resume.

Third Sunday, W. to R.

I had severe bilious attack and began half an hour earlier than time fixed upon, and so thought of you before you were ready to impress me.

1. You are thinking of business and business engagement. Mental debate. "A bird in the hand worth two in the bush." Seems as if a woman held to the idea which the proverb expresses. (Correct. My wife's idea).

2. Children (2) standing near as if inquiring and being answered. (One child : correct).

3. You looked at watch for time. Laid newspaper across knee ; clasped hands over body ; closed eyes, leaning back : it was just our hour. (Yes.)

5. *Brotherhood. Unity. Patience.* Something about Gita text and general idea of progress and effort on Path. (Correct. From Mohini's translation of Gita. "By degrees find rest in the inner Self, possessed of *patience.*" "Who everywhere perceives the *Unity* perceives the ego which is in every creature." Also thought ; "My heart goes out toward my friend W. in *brotherly* affection and a feeling of *Unity.* Let us seek Divine Wisdom.)

Regarding the above, W. tells me he mailed his impressions and R. mailed his thoughts in such wise that they crossed in the mails, thus affording double verification.

6. Table with draughting instruments. It is long and narrow. A window on left as you face it. Compass and blue paper conspicuous. (This is mine, but is at my office. Correct).

7. Had violent headache and fell asleep here before time was up. (My head felt queer. I am not subject to headache, so there must have been sympathy.)

8. I talked to you to-day of our duty to others. "Having received, freely give." (I got this.)

These students, satisfied with their results, then abandoned the special séances for a general and daily effort to strengthen one another without particular efforts like the above. In this they were probably wise, for a love of the results, and hence of phenomena, might perhaps have been engendered.

Quickly told me of a curious case of second sight. He was standing on the curb, corner of Wall and Nassau Sts., New York. The eastern corner opposite (Broad and Wall) is about ten feet further to the east. The day was wet and he thought ; "What a disagreeable crossing ; there ought to be a cross-walk at this diagonal crossing !" Suddenly for an instant he seemed to see men laying a cross-walk there ; then they vanished. Two weeks later he passed and found a cross-walk laid there between those two corners.

The Professor had a queer morning experience. He slept well (always does, I'll wager !) ; his watch hung on the bedpost in his waistcoat, just near his head. On waking he turned over, closed his eyes again, and lazily wondered what time it was, and then, "I must look at my watch." Immediately the face of the watch appeared before his closed eyes, showing 7.10 as the time. He started up to prove it, and taking out his real watch, found it marked precisely 7.10. I amused myself asking him which really was his "real" watch, the astral one or the other. The Professor does not quite digest these occult experiences yet, and I must admit it seems rather lacking in tact of them to come and thrust themselves upon science, when science does not want them. But what would you have ? The Occult is "no respecter of persons."

JULIUS.

"The Singing Silences."[1]

BY NIZIDA.

Rapt in rare dreams one morn I lay
Upon the threshold of the day ;
My body, in soft languid sleep,
Releas'd my soul, whose wings might sweep
Through Fancy's bright realm, far and wide.
At length before mine eyes did glide
A vision of a stately Rose.
Within its ruby-vesture close
A dew-drop lay : e'er long it broke.
At once a sound of music woke,
And shudder'd thro' the petals red ;
And, wafted wide, afar it sped.
Then in my ear the words below
Were whispered, as I wakened slow.

O Rose, sweet Rose!
Sublime repose
Is thine, self-pois'd in still content :
But Love thy stillness doth resent.
Within the fragrant silence of thy breast
He sends a drop of aqueous light,
Red-blushing, like thy bosom ruby-drest.
And, yielding to a fond delight,
It melteth, for thy love, away.
E'en as its crystal curves evaporate
Harmonious sounds reverberate,
And shiver in their echo-play
Amidst thy waxen petal-walls
Concav'd, to bear the incense-freight
Of thy sweet breath. Soft echo calls
To echo, as they die away,
Slow swooning in sweet ecstacy ;
And all thy round, rose-bosom sways
Harmonious,—saith my fantasy.

Within life's seeming silence dwell
Soft, mystic sounds, whose whisp'rings swell
Upon the soul's attentive ear,
Out-breathing music, far and near.

The Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.—*Katha-Upanishad.*

OM.

1 See Path for August '87.